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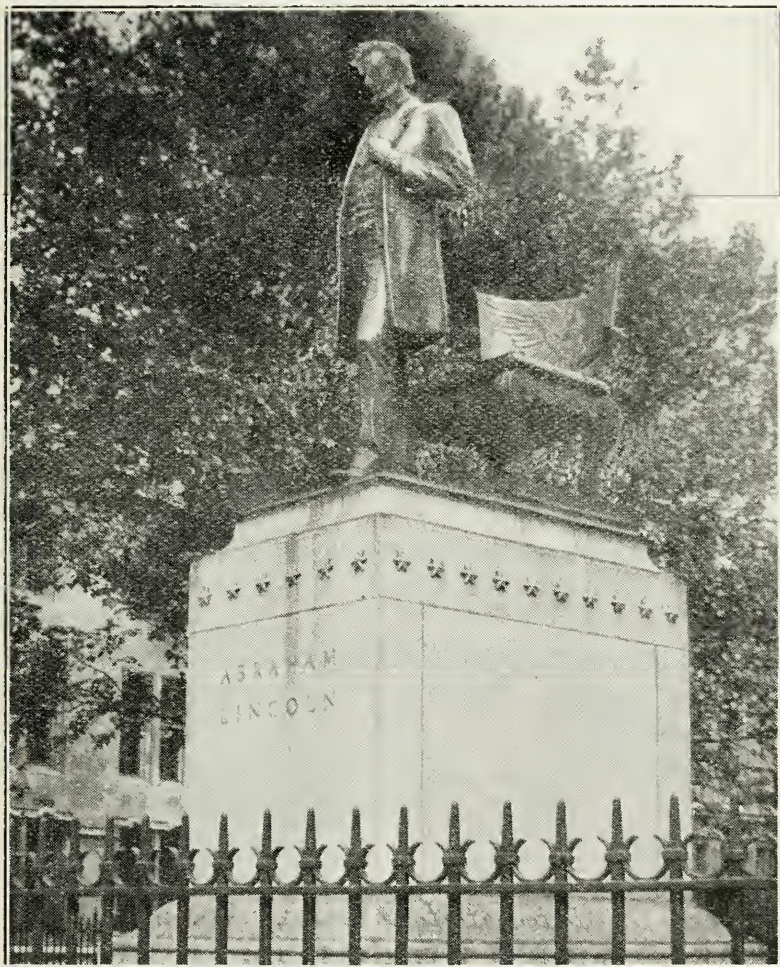


Photo by A. L. Lewis

Monument To Abraham Lincoln
A Friend To Early Latter-day Saints.

(See page 506)

**“....SEEK YE OUT OF THE
BEST BOOKS WORDS OF
WISDOM;” D. & C. 88:118**

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This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

—II Corinthians 13: 1

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THIS WEEK'S COVER—

PROMINENTLY placed on Parliament Square in central London, this monument honouring one of the outstanding characters of all time, stands. Abraham Lincoln, popular American president and statesman of the nineteenth century, is known throughout the world for his kindnesses and fair treatment to all mankind. (See page 506)

A New Interpretation

By ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles.

I WISH to give a new interpretation of the Gospel of Christ. I use the word "new" interpretation rather than "true" for diplomatic reasons. "New" postulates "old" and while most people prefer to be modern rather than old-fashioned, usually no serious offence is given by placing a man in an old school of thought. Whereas, "true" assumes the "false" and everyone resents an imputation against the verity of his ideas. I make this admission frankly because I have no desire for debate. I merely want to explain.

The first aspect of this new interpretation on the doctrine is the dominance of intelligence. I believe I am correct in the assertion that in all Christian literature prior to the advent of our Church, there were to be found no such concepts of the origin, function, and place of intelligence in the universe as come from our modern scripture.

Now, since intelligence is co-eternal with God and is the very glory of God, it follows logically that it is the chief investiture of man. Indeed, it is man, for it is that part of his constituency that persists, that is eternal. This knowing, conceiving, illuminating principle of existence lies at the base of all our powers and potentialities. Without it there would be no virtue and no sin. It alone gives to man his free agency, the power to choose, to will and to act, conscious of the effects of his decisions and his deeds. It accounts for the place of good and evil in the world and justifies their existence,—a philosophical problem that has baffled the minds and the thinking of great scholars, of all time.

This conception of intelligence justifies the eternal quest for knowledge, and it does more. It explains the necessity of acquiring knowledge, for it makes knowledge essential to progression, which in the last analysis is salvation. It places a terrific penalty on ignorance. It lays down a new and very definite gospel doctrine that "It is impossible for a man to be saved in ignorance." (Doc. and Cov. 131: 6)

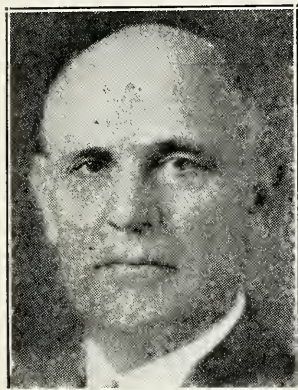
The world in general and the modern world in particular with its science, scholasticism, and technology, has been prone to scorn and slur religion and the church for an alleged backwardness and retardation in intellectual processes and in the acquisition of knowledge. Whatever justification there may have been in times past for such an imputation, I present now an interpretation of the Gospel that is a complete refutation of these disparaging allegations and inferences of the secular world. The Gospel of Christ offers a stimulus and a reward in the pursuit of knowledge and the development of intelligence that transcend in their appeal and promise anything that the student and philosopher have ever evolved.

The Gospel teaches us that intelligence is largely inherited—that it came as a native endowment of the race, but that

the efficacy of the endowment has been in many instances largely mitigated by the perversion of the race. It is encouraging and gratifying, however, to be assured that no man has ever quite lost this vital and all-important attribute. There is enough intelligence with every man to acquire knowledge and truth if he elects so to do.

Since intelligence is a divine essence, it may function adequately only when recognized as divine. In that recognition faith is indispensable. Faith and knowledge constitute testimony and bring that conviction which is epitomized in the declaration, "that to know thee is eternal life." So I ask, where is the philosophy or school of thought that esteems more highly and ascribes nobler attributes to the mind and intelligence of man than does this exalted concept set forth in the new interpretation of the Gospel of Christ?

I propose as the next major phase of this new interpretation a unique and distinctive conception of the family of God. God, the Master Intelligence, is the Creator and veritable Father of His children, the lesser but potentially divine intelligences who make up His family and populate His kingdom. As a kindly parent, He desires and designs the eternal welfare, joy and happiness of His offspring. In modern revelation His purpose is clarified as never before in recorded scripture. It is the glory of God to "bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses, 1: 39) And "Men are that they might have joy." (Book of Mormon, II Nephi, 2: 25) These are the sublime declarations revealed in latter days, forever banishing all doubt and uncertain speculation as to the place and purpose of man in the universe.



Elder Richards

In what does the joy of man consist? There are two things: first, an eternal progression in intelligence, knowledge and power that leads to perfection, even as Christ is perfect; and, second, companionship with God in His presence and in the presence of His Son.

The pronouncement of the purpose of our being, together with additional revelations, brings a new concept of heaven.

Kingdoms of eternity have been defined. Laws that govern the various kingdoms have been set forth and entrance requirements stipulated. There are preferential places and conditions in the hereafter, as there are here. The highest and most desirable is the celestial kingdom of our Father.

In the mercy of God other lesser kingdoms make provision for just compensation in the lives of men. But the lesser kingdoms are outshone by the celestial as the sun in its brightness and glory transcends the moon and the stars.

Men attain these various kingdoms by the election and the

work of their lives. We do not know all the conditions precedent to entrance into the lesser kingdoms, but what is necessary to come into celestial glory has been definitely revealed. The principles and ordinances of the Gospel of Christ are the laws of that kingdom. Faith, repentance, baptism, the laying on of hands for the bestowal of the Holy Spirit, ordination to the Priesthood, are all essential requirements. Why? Because God has stipulated them and because also they are consonant with the spirit, the purpose and glory of the kingdom.

From this clearly-defined, sublime concept of heaven is devolved the mission of the Church which is: first, to disseminate knowledge of the celestial kingdom; and, second, to assist in perfecting the lives of men so they may enter that kingdom.

As a concluding item in this new interpretation of the Gospel, I present the doctrine of the holy Priesthood. Knowledge of God, His family and His kingdom, and reason also, assure us that we can not do His work and accomplish His purposes without a delegation of His power. The Priesthood is His commission to men. It holds the keys of His kingdom. The gates will not unlock without these keys.

The Priesthood is necessary for the kingdom hereafter, and is essential in perfecting the lives of the people on earth.

This investiture of divine power in man is a boon to him who holds it and an inestimable blessing to others. I call it the perfect plan of service because it does for man the most vital and important things that can come into his life. It inducts him into the fold of Christ. It unites him in an eternal compact of marriage. It establishes the enduring bond in which his children are born. It leads him into celestial glory, the benediction of his life.

Are we sure that this divine power exists in the earth today? We are. We have incontrovertible evidence of its derivation and validity. Its origin is not lost in the obscure antiquity of the past. It came to us in relatively recent time—within the memory of our fathers. Angelic ministers, in person, bestowed it and delivered the keys. The unequivocal testimony of the witnesses is recorded and available. And the authenticity and genuineness of the power are attested, not only by accredited witnesses, but by what is equally, if not more important, the virtue and efficacy of the power itself.

Our history is replete with instances and circumstances indicating the vitality and force of this precious endowment. So that hundreds of thousands of honest men and women have positive conviction of the restoration of God's power in the earth and the establishment of His Church founded on that power.

This, then, in brief, is the new interpretation and the new restoration of the pure Gospel of Jesus Christ. I call it new although it came a century ago and although hundreds of thousands have accepted it, because today, the great preponderance of all the populations of the earth have never heard of it and do not know that the glad tidings of great joy have been re-revealed in the last dispensation of the fulness of time for the exaltation and glory of man.

The Irrevocable Law

By ELDER A. LUCIAN LEWIS

IF you have paused in the quietness of a flowering apple orchard, or a ripening field of grain; if you have watched the petals of a choice rose-bud open into full splendour or if you have cultivated the damp earth about a tulip which is just ready to shoot upward into delicate bloom; if you have climbed mountain peaks to witness the shadows as they shrink away from the glory of approaching dawn; if you have sat in the presence of childhood and become conscious of the meaning of unfolding human life; if you have done any or all of these things, then certainly you have sensed that our world is in the process of becoming. You have realized that there is a continual progression of the forces of nature from one state of existence to another. You have realized by your watching this continual evolving, that this progression in each of the different fields of activity is accomplished through and by working in agreement with certain laws.



Especially so is this true in the physical world. The laws of nature are irrevocable. Knowing this, the botanist can create new varieties of plant life; the hygienist dictates rules of health; the astronomer traces the orbits of heavenly bodies; the scientist analyses life; and the man of religion comes to a knowledge of his true position in relation to his Maker.

Man, therefore, coming to a knowledge that all life, even his religious life, is governed by irrevocable law, must of a necessity come to an understanding of the law which governs each principle. He must go to the very roots of the problem as does the botanist, the biologist, the scientist, the philosopher, and the true religionist. In order to come to a true knowledge of his position and the purpose of life himself, one must of necessity seek such information from one who has had experience in the field. There is only One to whom we can turn, to gain this proper understanding, and that is to the Man of Galilee, the Author of Eternal Salvation, who laid down the Plan whereby man, by obedience to the fundamentals contained in the Gospel, might gain that gift of eternal life which is promised unto all that believe.

We find, through investigation, that the Plan presented by Jesus Christ contained definite steps, principles and ordinances, which must be attained, performed or effected, if man hopes to place himself in that position whereby he can merit the reward proffered. These fundamental principles of progression with which the true religionist will be confronted are as follows:

The first and foremost principle which we come in contact with is faith. Not faith of the abstract character and ineffective value as is usually defined by men's actions, but an active faith as exhibited by the ancients. A faith which was moving, gripping, soul-inspiring, and all-powerful to the extent that miracles contrary to the known laws of the universe were performed. A faith which sees through the clouds of falsehood and misunderstanding, dispelling all semblance of doubt, and revealing the truth of life, its meaning and purpose.

Coupled with the principle of faith is that of repentance. Repentance has been the message of the prophets of all generations. Not the "wishy-washy" repentance of the hypocrite who repents under the influence of the oratorical and emotion-touching preacher, only to again pick up the cloak of sin as he leaves the chapel, but repentance which comes as a result of a complete understanding of the wrong done, and which carries with it a determination to do better. So, instead of wearing again the sinned-stained cloak, he wears a new one, white and unspotted from the sins of the world.

After one has placed himself in the position in which he recognizes himself as a sinner, and is filled with the spirit of repentance which impells him to action, he is then ready to comply with the principle of the Gospel with which Christ Himself complied. Following the example set, he must enter the waters of baptism to fulfil all righteousness, and to gain the remission of sins. The necessity of the fulfilment of this ordinance has been and is today being proclaimed by Jesus Christ, Himself, through the prophets, which fact is verified by Holy Writ.

The fourth of the primary principles of the Gospel of Christ is the Gift of the Holy Ghost by the laying on of hands by those in authority. This gift, as promised by the Apostle Peter on the day of Pentecost, is that which guarantees divine guidance, counsel, and inspiration as one engages in the pursuits of life. That is, if one continues to walk in the straight way, clinging to the Iron Rod, and exemplifying before all men the true spirit of fellowship with God, by walking in obedience to the laws and commandments of the Gospel, he will have the Holy Ghost as his companion and guide.

After coming to a complete understanding of these principles and their relation to man's activity in the world today, which understanding is only reached as the result of diligent application of the same in one's life, it is possible for man to recognize how the Lord follows the same line of reasoning in His religious activity with men as He does in the physical relations; that he operates along definite laws, and rewards men in their endeavours as they comply with the fundamental laws, which were laid down before the foundations of the world. He comes to an understanding of that eternal law of progression. As a man does, so is he. To the degree he complies with law, so is his reward, for God is just and rewards those who perform their work well.

Lyman's To Leave For America, August 12th

PRESIDENT RICHARD R. LYMAN and Sister Amy Brown Lyman, his wife, will sail for America, Friday, August 12th.

Elder Lyman is president of the European Mission and a member of the Council of the Twelve Apostles, while Sister Lyman is consulting adviser for the women's auxiliaries of the European Mission and First Counsellor in the General Presidency of the Relief Society of the Church.



President Lyman



Sister Lyman

A cablegram from the First Presidency of the Church recently received instructs them to come to Salt Lake City for consultation and to attend the General Church Conference in October.

Due to the increasing magnitude and importance of the work in the European Mission, it is believed that in the future there will be a closer working relationship between the General Authorities of the Church and the officers of the various missions, districts and branches in Europe than has existed in the past.

President and Sister Lyman have had headquarters in London for the past two years. Only recently they completed a two-and-a-half-month tour with their trip including visits into all of the twelve missions of the European Mission, except South Africa and the Palestine - Syrian Mission. This recent trip included, also, attendance at the annual Mission Presidents' Conference which was held in Copenhagen, Denmark, May 17th to May 25th.

Upon their arrival in Salt Lake, President and Sister Lyman will not only confer with the General Authorities of the Church but also with the General Boards of the various auxiliary organizations and will report to them matters concerning the work of the various institutions as these were found during their recent tour. It is anticipated that their consultations will mean the beginning of a closer working relationship between the leaders over there and the leaders of the various Church activities in Europe, and that the beginning of a new era for the Church work in Europe will come about.

THURSDAY, AUGUST 11, 1938

EDITORIAL

The European Mission And The General Conference

IT will give great joy and satisfaction to the president of the European Mission to attend the General Conference of the Church and to convey to the First Presidency of the Church and to others who are in attendance at the conference, goodwill and greetings from the mission presidents, the missionaries, the saints and the friends of the Church who are located in this eastern hemisphere.

His recently completed visit to all the missions except South Africa and Palestine-Syrian has brought forward many matters which confront the Church in these various localities. Among these is the work of the auxiliaries which has become a factor of such importance in missionary work that class-rooms and recreation halls in connection with chapels is now an important need.

A World-wide Institution

THE Church of Jesus Christ of Latter-day Saints is a world-wide institution. It is hoped and it is expected that a closer relationship will be brought about between the organizations over there and the organizations over here.

On the last day of last month the 124th stake of the Church was organized on the Pacific Coast at Seattle. It is not difficult to imagine that some day stakes of Zion may be organized in the European Mission.

The recent celebration held in the Southwest London Branch commemorating the first anniversary of the dedication of the chapel by President Grant and also the day the Pioneers entered Salt Lake valley had its programme built around the rays of life blazing out from the tops of the mountains and reaching over here to create what was beautifully presented in words, in lights and in pictures, the "Zion of Great Britain."

That Richer, Fuller, Deeper Life

THERE is a general disbelief and lack of interest the world around in things religious. The Church of Jesus Christ of Latter-day Saints has in it, however, those elements that break down disbelief and indifference and awaken in the hearts, even of those who are young, an ambition and a determination to live in accordance with the high ideals and standards of the Church. Multitudes of those who are young are united in a determination to know about and to live that richer, fuller, deeper life which means more than money, which gives greater satisfaction than seeking the temporary passing pleasures of life.

The earnestness with which our elders read, study and teach the great religious fundamentals recorded in the Bible is but an indication of the earnestness and success with which the young folks of the Church are devoting themselves to worthwhile things. Many others the world around are interested in cocktails and card parties, in cigarettes and cigars. But in the Church of Jesus Christ of Latter-day Saints the love of honour and virtue, the love of industry and ambition, the love of study, the acquiring of knowledge, learning, unselfishness and the doing of good to others, the struggle to do away with war, the effort put forth to eliminate poverty—these are some of the mighty undertakings genuinely worthwhile, to which the faithful of the Church are devoting themselves.

The Fire Of Conversion

THERE is perhaps good reason why the Gospel spirit in the European Missions has unusual intensity. Comparatively few of these members have been born in the Church. Most of them have gone through the fire of conversion. They have had their eyes opened to new conditions, new religious ideas and ideals and they have had the courage to forsake the old and cleave unto that which they found to be new and better. This experience of conversion brings a fixed conviction and satisfying testimony not enjoyed by some who have been born in the Church.

It takes genuine faith, a burning, satisfying testimony that this is indeed the Gospel of the Master, in order to induce individuals, over the protests of parents or other relatives, to cleave unto the truth and hold fast to that which conscience says is correct. Only those with unfaltering character and determination are willing and able to sacrifice family, friends and friendships and then undertake to live the unselfish life of Latter-day Saints.

The Gospel Is Eternal

THE Gospel is eternal. It offers education, knowledge, unselfishness—those things which mean joy and satisfaction here and eternal life in our Father's kingdom hereafter. It has existed from the beginning, it will continue on to the end. The Priesthood is the power to act for and in the name of our Heavenly Father. That power too existed in the beginning, it will also go on forever. Wise are those who find and cling to things which endure, rather than to seek those which gain merely temporary satisfaction.

The present president of the European Mission has not enjoyed more any labour he has had to do than his work with the missionaries, the mission presidents, the saints and the friends of the Church in the European Mission. Every handshake has had in it a warmth that gives joy. Every contact has strengthened his faith and testimony. The willingness of people to give to the limit of their power to give in order to build up the Church and to help others, creates an atmosphere in which it is a joy to serve and work.—RICHARD R. LYMAN

The Soul's Fire

By JEREMIAH STOKES

IN the morning Generals Clark and Lucas returned to Far West with twenty-one hundred men, five hundred of whom they left on the outskirts to guard the city, while the rest entered and halted at the public square. At this point General Clark, speaking to Lucas, said, "Go to Adam-ondi-Ahman and take all the Mormon men prisoners and hold their property until the best means can be adopted for paying the damages caused by mob troubles."

"I will, General," came the reply, and Lucas departed upon the military mission assigned him.

Clark then sent out his deputies to command all the men of the city to appear before the general in the square.

Begin Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. In Missouri, Governor Boggs orders the militia to exterminate or drive the Mormons from the state. Joseph Smith, captured, and condemned to die by a farcical trial, is saved through the heroism of General Doniphan, who defies the order of execution. The Prophet and his companions are then taken to Richmond and imprisoned.

The presence of the militia within the city, the command for all men to appear before the general, the arrest of Joseph and his comrades, threw the citizens into a panic. When the women and children, watching from the windows, saw their husbands, fathers, sons and brothers on their way to the square, unarmed, consternation and fear for the safety of their loved ones gripped their hearts.

When the men assembled, Clark read the names of fifty-six whom he called from the group. These came forth from among the rest with pale faces and commander's further orders.

sickening fear and awaited the
Addressing this chosen body, Clark said, "You men are under arrest, and you will remain prisoners of war to be tried for crimes later to be defined."

Then directing his attention to one of his officers, he added, "Captain, these men are placed in your custody. Take them away, and keep them under guard until you receive further orders."

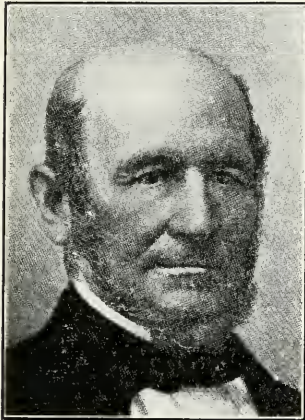
As the men were led away, the General drew a document from his pocket, and looking over the remaining men for a moment read:

"There is a discretionary power vested in my hands which I shall exercise in your favour for a little season; for this leniency you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season,

or of putting in crops, for the moment you do the citizens will be upon you. If I am called here again, in case of noncompliance of this treaty, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not think, do not imagine for a moment—do not let it enter your mind that they will be delivered, or that you will see their faces again, for their fate is fixed—their die is cast—their doom is sealed.

“You may now disperse to lay your plans for leaving the state.”

Brigham Young, the president of the Council of Apostles, at once assumed command of the situation. He organized a committee composed of Heber C. Kimball, John Taylor, Alanson Ripley, Theodore Thurley, John Smith, and Don Carlos Smith, and began preparations for the removal of the Saints, even though it was in the dead of winter.



Heber C. Kimball

While Brigham Young and his aides were rushing plans to remove the Saints from the state, a grand jury met at Gallatin to investigate the charges against Joseph and his companions who had been incarcerated at Richmond, removed to Liberty, and now brought to Gallatin, where they were being held pending the jury's investigation.

At the close of the deliberations, true bills were brought in against Joseph Smith, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae, charging them with “murder, treason, burglary, arson, larceny, theft, and stealing.”

The indicted men appealed to Judge Birch for a change of venue. He listened to their arguments; and when they had finished, he hesitated, seemed to be engrossed in a mental debate over the question at issue. At length he said, “I will consider your motion for a change of venue, and you will be advised later.”

So the men were taken back to prison to await the decision of the court.

While the days dragged along for the anxious men, Brigham Young was removing the Saints from Far West, Missouri, to Quincy, Illinois, where they were being kindly received by the inhabitants of that settlement. The exodus was progressing slowly because of the great poverty among the people, and the task of moving them and getting them settled was attended with great difficulty.

And then one day Judge Birch made his decision and the Sheriff brought it to the prison cell.

“Well, the judge granted the change of venue,” he said, in a voice that indicated that he was really happy over it. “I got

the mittimus right here in my pocket. We start for Boone County, just as quick as the wagon and extra horses are ready. Me and four deputies will take you over."

He saw the joy that sprang into the faces of the men on receipt of the word and observed that they brushed the tears away with their soiled hands.

"Six months is a long time, Sheriff, to be dragged about from one jail to another," said the Prophet, half excusing his demonstration of emotion, "when a man is innocent and his wife and children destitute."

"Well, maybe the end of yer' bein' held ain't so far off, after all. Pull yerselves together and come on," replied the officer encouragingly.

At the close of the second day on the road, the party encamped for the night. The men had had a hard drive and all were very tired. As soon as the meal was over, the sheriff drank the last of his third cup of coffee and as he wiped off his moustache, remarked, "Well, Smith, I've got something important to say to you men, and I guess here's about as good a place as any to tell you."

As he spoke, he pulled a folded paper from his pocket and opened it.

"Look at that," he said, handing the document to the Prophet. "That's the mittimus that give you the change of venue. It ain't worth the skin of a smoked herring. Has no date, no name, no place, not a scratch to tell what it is or who it's for."

The men scanned the sheet intently and then looked at each other in great disappointment.

"You see," explained the sheriff, "the judge give me that thing folded up and cautioned me not to show it to anybody. Then he told me to git you men out of Gallatin but never to take you to Boone County; but he didn't say where I was to take you, nor what to do with you. There's two extra horses you can have if you want 'em. We're goin' to take a drink an' go to bed, and you men can do as you please for the rest of the night."

"What! You offer us a chance to escape. You want us to become fugitives from justice so that a mob can run us down?" exclaimed the Prophet.

"Better be free and gittin' away than held prisoner in the town by a mob guard," he replied. "We'll not follow, and we'll not report."

"Fugitives! Fugitives!" the Prophet declared.

"The sheriff's on the level, brethren, and he's giving us our only chance to gain our liberty," said Wight, "and we'd better take it."

The men accepted the offer and took the horses; and with two men in the saddles and three on foot, the five liberated Saints set out upon their long journey for the settlement of the Saints in Illinois.

For nine long days and nights the shabby, half-starved men worked their way over rarely travelled roads across the country

in a northeasternly course towards Quincy on the Mississippi River.

When these strange looking men first entered the village, two on horseback and three afoot, they were stared at with suspicion from both door and window along the street. They knew they were being observed, but they paid no heed to the curious spectators and continued on their way expecting momentarily to meet some one of their acquaintances from Missouri.

"There's Brigham, if I'm not mistaken," observed the Prophet, "standing at the gate up the street."

"It is, without doubt. I think he sees us. At any rate, he's looking in our direction," agreed Hyrum.

"He's coming. He recognizes us," exclaimed Joseph, and then—heart leaped to heart and these men, after a long and trying separation, drank of the deep joy of a blessed reunion.

"And are our folks here?" the five men asked in unison.

"Yes, and well. And Hyrum has a great surprise awaiting him. Mary has a son. She wants to call him Joseph Fielding in honour of the Prophet and her father."

"Splendid, Brother Brigham. I'm so happy." Hyrum replied.

"And what of the Saints, Brigham?" Joseph inquired.

"Greatly impoverished, Joseph, and grief stricken, naturally. We were forced to leave Far West, and the exodus was a great labour as you can well imagine. General Clark's order was brutal. Many of our people were driven out by mobs, but we're settled here now and we'll begin anew."

"Yes, we will, Brother Young, and tomorrow we'll talk it all over. Will you take us to our families now?"

Quincy proved to be but a resting place for the Church. The Prophet moved a few miles up the River and founded the city of Nauvoo, to which he invited the Saints. Then began another exodus. This time of their own choosing.

Through the aid and support of Abraham Lincoln of the State Legislature, the city was granted a most liberal charter which bestowed upon it all the powers that had been conferred upon the city of Springfield. The city council was authorized to establish the "University of the City Nauvoo, for the teaching of the arts, sciences and learned professions," and the trustees were empowered with all the "privileges for the advancement of the cause of education which appertain to the trustees of any college or university of this state."

Power was also given the city council to "organize the inhabitants of said city, subject to military duty, into a body of independent military men, to be called the 'Nauvoo Legion,'" which was to perform military service equal to that of any regular militia and was to be subject to the call of the mayor of the town. John C. Bennett was elected mayor and Joseph Smith was elected the Lieutenant-General of the Legion.

It was a day of great promise, of great rejoicing, one that gave evidence of the realization of wondrous dreams of security, of inheritance, and of happiness.

(To be continued next week)

News of the Church in the World

APOSTLE Sylvester Q. Cannon, accompanied by his wife, arrived in London, Tuesday.



Elder Cannon

August 9th, from Salt Lake City, Utah. Elder Cannon will make an extended tour of the European Missions where he will inspect Church buildings and property on the Continent and in Britain. Former Presiding Bishop of the Church, Elder Cannon was ordained an Apostle at the last Church Conference in April.

MEMBER of the United States Tariff Commission, Dr. Edgar B. Brossard, of Logan, Utah, was a visitor at the Mission offices in London the past week. Dr. Brossard was the first president of the French Mission, acting in that capacity for three years. He was appointed to the Tariff Commission in 1925, and has held that position since, being re-appointed twice. Dr. Brossard has spent some time travelling on the continent with his wife, Laura Cowley Brossard, and his wife's parents, Elder and Sister

Matthias F. Cowley. They are planning to spend the remainder of the month in genealogical research before sailing for America.

STUDYING dialects and attending speech conventions in Britain and Europe is Dr. T. Earl Pardoe, Professor of Speech at the Brigham Young University in Provo, Utah. Leaving immediately after the completion of the school year early in June, Dr. Pardoe has spent some weeks in Europe, and is now in England attending the Shakespeare Festival at Stratford. In company with him is Preston Gledhill, a former dramatic student at Brigham Young University, who has been studying in Paris for the past three years. Both stopped to visit a few days at the British Mission office.

THE FIRST branch of the Church ever established in Alaska was recently organized by President Preston Nibley, of the Northwestern States Mission. During the same trip, which took him to Church members throughout Alaska, President Nibley organized the first Relief Society in Alaska, also at Fairbanks, and witnessed the baptism of Mrs. Alethia Tolman, which is believed to be the first baptism performed by the Church in Alaska.

IRISH DISTRICT CONFERENCE

FIRST of the Autumn conferences convened at Belfast, Sunday, August 7th, with an attendance of approximately 125 people at the evening session, of whom 60 were non-members.

Speakers at the evening session were President Hugh B. Brown and Elders H. Hooper Mortensen, Richard P. Evans and Mac C. Matheson, with Branch President Joseph W. Darling conducting. A double mixed quartette directed by Sister Ellen Rose, lady missionary, furnished musical numbers.

Speakers at the afternoon session, conducted by District President Christian Steele, were Supervising Elder Clarence R. Silver, Elders

John A. Shaw and Glen H. Grimmatt, Sister Rose, and President Brown. A male quartette composed of Elders Matheson, Grimmatt and J. Alvin Campbell, and President Darling sang, accompanied by Sister Jean B. Cussans.

At the morning session Elders Campbell, D. Maxwell Butler and Blaine H. Alexander, Sister Marianne Wiscombe, lady missionary, President Steele, and President Brown addressed the group. A quartette gave a number and Brother Harold P. Mogerly and Sister Gertrude Horlacher also sang a duet, accompanied by President Steele.

News of Current Interest

PLAYING before an audience of 5,000 people, the Rochdale Greys, a baseball team composed of Mormon elders doing missionary work in Great Britain, defeated Oldham 1 to 0 last Saturday, August 6th, to win the national baseball championship. Although the Oldham pitcher struck out 20 batsmen, the Mormon team managed to bunch enough of their seven hits to get the winning run in the eighth innings.

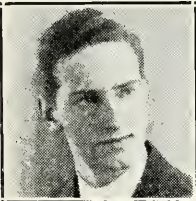
"CORONATION SCOT," Britain's crack express train, recognized as one of the world's best and fastest engines, will be on exhibition at the New York World's Fair, in 1939. It will be driven by a British crew, and guided by an American engineer on a 3,121 mile tour over eight of America's railroad systems prior to the Fair. The new train is 25 per cent. more powerful than the "Royal Scot" which enjoyed such a successful tour in connection with the Chicago Century of Progress.

ELECTRICAL housecraft will be an established course in domestic science centres throughout Britain, if plans of the Electrical Association for Women are carried out. Believing that it would be a practical contribution to the nationwide nutrition and fitness campaign, the Association decided at a recent conference to boost the course. Members claim less dirt and drudgery, more ease and comfort, and a fuller enjoyment of life for the whole community are advantages to be gained from the course.

EIRE GREEN, named as a complimentary gesture to the recently completed Anglo-Irish agreement, has been added to the existing list of standard colours recognized by the British Colour Council. It is described as a vivid, sparkling shade of emerald, and will take its place on the seasonal colour card issued by the Council.

From the Mission Field

Departing Missionaries—



Elder Fowler



Sister Malmberg

Elder Wendell C. Fowler, who has laboured in Nottingham District, the Millennial Chorus, and Irish District, and as supervising elder of the latter, was honourably released on Monday, July 25th, and will return to his home in Salt Lake City, Utah.

Sister Florence Malmberg, lady missionary, who has laboured in Sheffield and Hull Districts, in the British Mission Office, and as President of the British Mission Y.W. M.I.A., was honourably released on Monday, July 25th. She will return to her home in Logan, Utah.

Assignment—

Elder Leonard B. Cummard was re-assigned, on Saturday, July 30th, and will labour in Norwich District rather than Bristol District, as previously assigned.

Transfer—

Elder Ross S. Layton was re-transferred from Norwich District to Nottingham District on Saturday, July 30th.

Doings in the Districts—

BIRMINGHAM — A "mystery trip" outing was sponsored by the Staffordshire Branch on Thursday, July 21st. Starting from Wolverhampton in a char-a-banc, the group went to Stourport, and then took a steamer trip down the River Severn. Refreshments were provided by Sister Alice Moore. Sister Moore and Sister Esther Ann Ward were in charge of arrangements.

IRISH—Several rambles were taken by the Belfast Branch during the early part of July. Belfast Cave Hill was visited on July 2nd, with the M.I.A. summer programme committee in charge of arrangements. Roasting marshmallows, campfire stories by Elder Mac C. Matheson, and group singing accompanied by the guitar of Mr. George Howard, were the diversions of the evening. On July 14th, the Branch went on a sea-side picnic near the mountains of Mourne. Elder Matheson directed the games, and Brother George Wills provided the refreshments. On July 15th, another trip to Belfast Cave Hill was undertaken. Supervising Elder Wendell C. Fowler directed the games and the camp-fire programme.

Honouring Supervising Elder Wendell C. Fowler, who has been honourably released, a social was held Wednesday, July 20th, in Belfast Branch Hall. A programme was presented under the direction of Elder Clarence R. Silver. A piano and saxophone duet was given by Elder Glen H. Grimmett and Miss Dorothy Ellison, and the missionary trio of Sister Ellen Rose, and Elders Fowler and Grimmett sang several songs.

LIVERPOOL—Thursday, July 28th, a Relief Society concert was held in Preston Branch Hall. "Wee Elsie" Cookman gave an exhibition of step dancing, Branch President Parkin L. Cookman gave a recitation, and Brother Clifford Hartley contributed conjuring tricks and jokes. Sister Mary C. Hartley supervised the concert, with Sisters Ada L. Horner and Sarah Cookman assisting. Sister Cookman had charge of the programme.

LONDON—Southwest Branch M.I.A. sponsored an outing to Kew Gardens, Monday, August 1st. Meeting in late forenoon, the group toured the garden and visited some of the points of interest, and then ate lunch together. The after-dinner community singing, led by Elder A. Lucian Lewis, attracted an audience of approximately 150 people. During the afternoon they walked up the Thames to Richmond, where swimming was enjoyed, followed by a buffet tea served at the home of Sister Jane S. Bleakley. Games and singing rounded out the evening's programme. Sister Agnes P. Wallace, president of the Y.W.M.I.A., and Elder David S. King, president of the Y.M.M.I.A., with their counsellors, arranged the outing.

MANCHESTER—A potato pie supper was sponsored by the members of the Rochdale Branch Book of Mormon class at the home of Brother and Sister John Woodhead on Saturday, July 30th. The proceeds will be used to buy new hymn books.

NEWCASTLE—Emphasizing the importance of the Book of Mormon, special meetings were held in Queen's Hall in South Shields on Sunday, July 24th. In the afternoon Sunday School session, with Brother George Fudge presiding, Book of Mormon talks were given by Brother John Foster, Brother Fudge, and Sisters Gwen Ellwood and Doris Peacock. Speakers at the evening service were Supervising Elder William J. Telford, Elders Byron A. Howard and Grant E. Blanch, and District President Fred W. Oates. Sister Myrtle Foster sang a vocal solo. Branch President Charles Ellwood conducted the meeting, which was attended by approximately 65 members and friends.

NORWICH—Lowestoft Branch Sunday School travelled to Beccles for their annual outing, on Thursday, July 21st. Approximately 80 people participated in the games and races held on the common there. Brother William H. Daniels, and Sisters May Coleby and Florence Gowing, Sunday School superintendent, were in charge of the outing.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gateshead: Westfield Hall, Westfield Terrace.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Glasgow: L. D. S. Hall, 4, Nelson Street.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.
Airdrie: L. D. S. Hall, 40, Hallcraig Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10, Hibson Road.
Barnsley: Arcade Buildings.	Great Yarmouth: L. D. S. Hall, 33a, Regent Street.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Batley: *L. D. S. Hall, 13, Wellington Street.	Grimsbay: Thrift Hall, Pasture Street.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Belfast: Arcade Buildings, 122, Upper North St.	Halifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Norwich: L. D. S. Chapel, 60, Park Lane.
Birmingham: L. D. S. Chapel, 23, Booth Street, Handsworth. Council Schools, Stratford Road, Sparkbrook.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Bolton: Corporation Chambers.	Hydc: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Kidderminster: L. D. S. Chapel, Park Street.	Pontillanfraith: Enquire: 81, Bynnteg Street.
Brighton: 105, Queen's Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Leicester: All Saints' Open, Great Central Street.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Letchworth: Vasanta Hall, Gernon Walk.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Carlisle: L. D. S. Hall, Scotch Street.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Cheltenham-Stroud: Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. 22, Doggett Road, S.E.6. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	Shildon: *L. D. S. Hall, 100, Main Street.
Clayton: *Central Hall.	Loughborough: Adult School.	Skelton: *14, Olliver Street, Redcar, Yorks.
Derby: Unity Hall.	Lowestoft: L. D. S. Hall, 20, Clapham Road.	South Shields: L. D. S. Chapel, 98, Fowler Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Luton: Dallow Road Hall, Corner of Dallow and Naseby Roads.	St. Albans: 49, Spencer Street.
Dublin: L. D. S. Hall, 8, Merrion Row.	Mansfield: 39a, Albert Street.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Eastwood: Library, Church St.	Manchester: L. D. S. Hall, 88, Clarendon Road. C. on M.	Tipton, Wolverhampton: L. D. S. Hall, Washington Building, Berry Street.
Edinburgh: Ruskin House, 15, Windsor Street.		Varteg: Memorial Hall.
Gainsborough: *L. D. S. Hall, Curtis Yard.		West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
		Wigan: *L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

+—7.00 p.m.

†—2.30 p.m.

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